

bishops, the two Eusebii and four others, travelled up to Constantinople. Arrived there, they changed their tactics, and recognising that the old charges against Athanasius had fallen helplessly to the ground, they invented another which was much more likely to have weight with the Emperor. They accused him of seeking to prevent the Alexandrian corn ships from sailing to Constantinople. Egypt was the granary of the new Rome as well as of the old, and upon the regular arrival of the Egyptian wheat cargoes the tranquillity of Constantinople largely depended. Athanasius protested that he had entertained no such designs, he was, he said, simply a bishop of the Church, a poor man with no political ambition or taste for intrigue. His enemies retorted that he was not poor, but wealthy, and that he had gained a dangerous ascendancy over the turbulent people of Alexandria. Constantine abruptly ended the dispute by banishing Athanasius to Treves, and the Patriarch had no choice but to obey. He arrived at his city of exile in 336, and was received with all honour by the Emperor's son Constantine, then installed in the Gallic capital as the Cæsar of the West. This is tolerably certain proof that the Emperor did not regard him as a very dangerous political opponent, but banished him rather for the sake of religious peace. Constantine was weary of such interminable disputations and such intractable disputants.

The exile of Athanasius was of course a victory for the Eusebians and for Arians. With the Patriarch of Alexandria thus safely out of the way.